

THE CHRISTIAN CENTURY

Vol. XXX.

January 23, 1913

Number 4

The Woman Who Works

By Ida Withers Harrison

Child Labor in City Streets

An Overlooked Evil

A British View of the Disciples

With An Open Chance for Reply

CHICAGO

DISCIPLES PUBLICATION SOCIETY

THE DISCIPLES PUBLICATION SOCIETY is a non-profit-sharing corporation whose charter has recently been granted by the state of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. Its profits are not to go to individuals but are to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education.

The New Christian Century company has agreed, by resolution adopted unanimously by the stockholders, to sell the entire assets and good will of the company to the newly organized Disciples Publication Society for the sum of \$16,000 and to accept the notes of said Society for that amount.

The trustees of the Disciples Publication Society have agreed to purchase the business of the New Christian Century Co. on these terms. To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of \$50,000, retirable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that the entire issue will not need to be sold, but that, in addition to the bonds set aside as security for the notes to be given to the stockholders of the New Christian Century Co., not more than \$25,000 of bonds must be sold.

Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry.

The essential purpose of the agreements and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy the entire interest of the New Christian Century Company and to pay for it by patronizing it. The bonds and notes are to be retired out of the profits earned by the Society.

The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value. The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

A CAUSE RATHER THAN A BUSINESS

If The Christian Century and the Disciples Publication Society were primarily a business undertaking in which its editors or others were hoping to make financial gain, the editors could not be persuaded to personally solicit funds. But because it is not primarily a business, because all element of private gain has been eliminated, we make our appeal not to motives of profit but of loyalty. The Christian Century is the organ of a great Cause; it is the journal of an awakening church; it is the spokesman of a vital and progressive Christian faith; it is the instrument of reform in the practice of the churches; it is the trumpeter of our plea for Christian union. To support it and its house by the purchase of its bonds is, on the business side, we believe, a safe enough investment. But it is more than that: it is a piece of philanthropy as truly Christian as is an offering to the local church or a gift to foreign missions.

The Disciples Publication Society seeks support, not profit. Its ideals are those of the church, rather than of the counting-house. To purchase its bonds is not only to make a good investment but to do your part in forwarding the great Cause to which it is pledged.

Inquiries are beginning to come in on the

form printed in the lower corner of this page. There are signs that personal friends and friends of the Cause for which this paper stands intend to respond not only liberally but promptly. Following is an installment of congratulatory letters, as many as our space allows this week.—THE EDITORS.

By A. I. ZELLER, Petersburg, Ill.

Accept my hearty congratulations. The announcement of the organization of the "Disciples Publication Society" is in keeping with the program and spirit of The Christian Century. It is a great "New Year's gift" to the brotherhood and I believe the Disciples will heartily endorse the plan with their support.

By CLOYD GOODNIGHT, Shelbyville, Ind.

I consider such a move a sure sign that the heroic sacrifices of the past are to be rewarded and that soon in seeing The Christian Century perform her mission without constant financial cramping. May the years bring sane enlargement and solid, helpful efficiency as you shall continue to contribute to the life of the Disciples.

By P. J. RICE, El Paso, Tex.

I am greatly interested in your scheme for financing The Century. I hope it will work

out successfully. You know I will do what I can as I always have toward increasing the patronage the Century Co. enjoys.

By J. H. FILLMORE, Cincinnati.

We are glad to see that The Christian Century may possibly become a brotherhood paper. We hope you will succeed in selling sufficient bonds. We enjoy reading The Century more than any of the papers we receive.

By S. BOYD WHITE, Lexington, Mo.

I hasten to felicitate you upon the idea and to venture that it will meet with wide and ready sympathy by a large number of loyal Disciples who have followed with interest the career of The Century under your leadership.

By FINIS IDLEMAN, Des Moines, Ia.

I have not made my reply yet to your announcement concerning the new program for The Christian Century. It appeals to me for two reasons: First, because the principle is inevitable in religious journalism. Second, the purpose toward which the dividends accruing from such brotherhood partnership are to be devoted. We were reminded last night in our city by a leader in the United Presbyterian Church that his own communion had multiplied three-fold since his seminary days; that its candidates for the ministry have been divided exactly. This is not quite true of the Disciples of Christ, but the loss we sustain by lapses from the ministry would possibly make just as sad a story. Personally, of course, I could wish that we had one great brotherhood paper. Since religious journals multiply so rapidly and one finds need of keeping in touch with all communions, I sincerely believe that such consummation will be brought about in the next decade. In the meantime accept congratulations and heartiest desire for your greatest success.

[Mr. Idleman's wish is shared by us all. And we believe that we will have "one great brotherhood paper" when the brotherhood puts into the hands of The Christian Century the resources with which to work out its present plans.—C. C. M.]

CHARLES CLAYTON MORRISON,
700 E. 40th Street, Chicago.

I am interested in doing what I can to aid you and Dr. Willett in your plan for firmly establishing The Christian Century in the ownership and control of the Disciples. Kindly send me additional information. How long do the bonds extend? In what financial condition does the new Society begin business? Can you accept payment for bonds on the installment plan or must you have immediate cash for entire amount subscribed?

Name

Address

(Cut this out and mail)

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT EDITORS

Unrecorded Greatness

WHEN A GREAT MAN APPEARS it would seem that all the world is taxed to do him honor. At such times our hero-worship has in it a dash of frenzy, our devotion breaks all bounds. Nor is the reason far to seek. We love in others the qualities which are lacking in ourselves, and no matter how many gifts we may possess not one is comparable to the one just beyond our reach. The lure of the deficiency may be tantalizing, but there is a kind of subtle pleasure in our quest after all. The author has written well, but today he is in despair because his contemporary has written a new book and sounded a new and strange note. The musician has charmed the world with his talent, but a rival has put new meanings into old melodies, perhaps created new melodies which have led captive the ear of a generation. The ease of one group is the impossibility of the other, and these impossibilities are clouds in our sky, alarms to our tranquility, and racks to disturb us even in our dreams. So when a man appears whose career is set within a halo of the hitherto unattainable, we build his pedestal high enough to command the admiration of the coming centuries.

Just now a striking illustration of all this may be found in the devotion of two continents to a preacher whose abilities have made for him a place of special interest. At a time when men's hearts are failing them for fear that the pulpit may perish from the earth, and when the church seemed to be withering like a flower under the untimely frosts of the secular spirit, this man appears to revive all the best traditions of the pulpit, to hold men under the pleadings of the gospel as if by strains of cathedral music, and to lift a great congregation from decay to a place of national power. Men are saying if this is preaching we can't have too much of it, if this is the meaning of the church not to crowd churches is an indifference which should be counted sacrilege, if this is the ambassador of a king we must see the king. The critics and the scribes are setting him beside Beecher, Storrs, Phillips Brooks and Spurgeon and asking wherein this late-comer is inferior to any of them. The pulpit of Fifth Avenue Presbyterian Church has added to the greatness of the American metropolis. Such a man as Dr. Jowett helps us to read with understanding the preaching of the great Preacher to preachers, to understand that pulpit ideals are not dreams to be realized only in other worlds; that what to the average is impossible is a habit of life with this great man who walks heroically among men because he walks humbly before God.

It is not the purpose of this contribution to try to explain the greatness of this wonderful preacher; others have done that. But it is our purpose to

remember the great army of preachers who are doing their work in quiet parishes, in lowly walks among the poor, and often among the petulant; who speak to meagre and unappreciative congregations; whose faith is as deeply fixed in the great realities as though they had companied with the Master in many a walk to Emmaus; and whose rewards must come from hands that have known the touch of things terrestrial, save as brotherly hands have ministered to their necessities along the pilgrim's path. They are urged to give attention to reading, but household cares, the calls of the sick and the needy, the vexations, and the weariness of every day eat up their time so that when night comes the body must seek repose. They are urged to seek recreation in travel, to go out under sunny skies, or within sight of the foaming sea and there catch the invigorations which only a change can bring. But they have not the means wherewith to travel. With increasing years and increasing family the pinch of poverty grows tighter, the soul becomes less sensitive to shabby appearances, the ambition less responsive to the spur of earlier dreams. They delight to read of the work of the pulpit genius here and there, to recount the victories that are being won in many sections, even if they seem to be beating a retreat in their own humble stations, to know without murmuring that the promises of God are being fulfilled more speedily in others than in themselves. But on they go doing the best they can to deliver an inspiring or a consoling message week after week, seeing but scant fruit for their sowing, yet believing that God may turn the desert into gladness and the wilderness into a garden.

Think of the heroism needed to stand by a dying cause, to work almost alone, uncheered and uninspired! There is an enthusiasm in crowds, an incentive in applause, a satisfaction in seeing the borders of one's tent enlarge. But where all these are wanting, what compensations remain? Carlyle would say the compensations that come from honest toil; the avaricious would say the compensation of the monthly salary; but the prophet would say the compensation in the faith that believes a kingdom is being built whose foundations can never be moved, for which an army of unknown toilers are shaping the material.

We all join in the chorus that celebrates the genius of the great. Let us save a cheer for the faithful who are unknown. In the halls of fame one niche should be reserved for the man who was willing to work and die in obscurity, but who flinched not in sorest conflict, nor left undone any task. We have medals for the famous; let us strike a few for the faithful who knew all their life long that they could never be known to fame. It may be that the world will write "defeated" above their names, but in any case let us seek out a poet who can sing worthily of these defeated heroes whose glory went out in the darkness.

E. B. B.

Social Survey

Modern Robin Hoods

The national forests contain 187,000,000 acres of land, the primary value of which lies in the production of timber and protection of water. During the last three years a movement has been on foot to substitute state for national control. According to a significant article in the Outlook by Henry S. Graves, the forester of the United States, this means ultimately the breaking up and parceling out of the national forests to individuals and corporations and the abandonment of forest conservation as a public policy. He points out that the states cannot resist as effectively as the federal government the influence of the great business interests, nor can twenty different states apply a stable and uniform policy extending over a long period of years, as can the federal government. What do we mean by conservation as applied to our national forests? Its purpose is twofold—to prevent private monopoly of public resources and by scientific development to secure their greatest usefulness. Our first great national interest is our timber supply. At the present time we are consuming or losing by fire over three times the amount produced annually by growth on our entire forested area. Another great national interest is the protection, and, in no small measure, even the creation of the sources of water indispensable to the industrial life of the nation. In the great work of irrigation, the development of hydro-electric power, and the proper water-supply for our cities lies one of the greatest reasons for federal conservation, to say nothing of the navigability of the larger streams and the control of floods. It is a significant fact that outside the national forests the timber and water-power of the Northwest is in a comparatively few hands. Within the national forests, on the other hand, thousands of independent operators have obtained public stumpage, thereby assuring competition in the sale and manufacture of lumber. So also a large part of the undeveloped water-power in the national forests is available under lease to the independent operator. So far as the rivers are concerned, the fact that the larger streams flow through several states make control of the sources by any other agency than that of the federal government unthinkable. Mr. Graves makes it perfectly evident that federal control is the only protection the people will have against big business interests which are doing precisely the same thing that Robin Hood and his outlaws practised—and they are quite as gentlemanly as he—with this difference—Robin Hood robbed the travelers through the forest. These modern highwaymen steal the forest itself. Timber is more remunerative than travelers.

The Law—Its Delays and Decisions

The United States Circuit Court of Appeals last week gave a decision by which the owners of the steamer "Tioga," which exploded in the Chicago River twenty-three years ago, will be forced to pay damages of \$100,000 to the heirs of the dead men. But the direct heirs are all dead, and the steamship company has long since wound up its affairs. Some courts, like the mills of the gods, grind exceedingly slowly. But their grist is sure, even though, as in this case, exact justice requires the help of eschatology, if its decrees are to be carried out in the letter. Our supreme court seems to be more expeditious, at least from the news in the press of last week. Several important decisions were rendered. The Carmack amendment to the interstate commerce law was upheld, whereby the states no longer had the right to annul contracts between railroads and shippers limiting the liability for the loss of interstate shipments. The court declared that the Hepburn rate law expressly fixed the duty of carriers to furnish cars and that precluded the states from acting further on that subject. Another important decision forbids the "cornering" of interstate commodities, such as lard, coal, corn, cotton, wheat, etc., so as to control the price of the product. The case of James A. Patten, of Chicago, and others, who participated in a famous cotton pool in 1910 and reaped, according to reports, a profit of \$10,000,000, was remanded for trial. If all our courts were on the same high level as the supreme court the recent growing suspicion directed against our judicial methods would have little basis for existence. To most people who are laymen in legal matters, however, the red tape not only in the execution of laws already made, but in the making of new laws, seems altogether unnecessary. If our judiciary

needs medical attention, our legislative branch of the government needs surgical attention, and it is to be hoped that the deep-seated malady of senatorial priority in the formation of committees may soon yield to the knife. At present the camel and the needle's eye are an easier proposition than to get a Kenyon reform bill through congress.

Collapse of the British Doctors' Strike

The British Medical Association faces defeat in the attempt of its Tory element to hold the members of the association in opposition to the insurance act, passed several months ago, providing for medical attendance at a nominal charge to the insured, the rest of the cost being divided between employers and the state. The members of the association have not been opposed to the principles of the act, but the controversy from the first has been about fees which were thought to be too low. The Tory element among the physicians bitterly attacked the act as well as the Liberal government on general principles. They have, however, been unable to hold the members to the pledge which 27,000 and more signed last February not to serve under the act. Less than a month ago, considerably more than half of these failed to renew their pledge, and there is no doubt that on Jan. 15, when the act goes into effect, Lloyd-George will have all the physicians he needs. Any attempt to ostracize the members of the association for working with the government will be doomed to failure—ostracism never works with crowds. The working out of this act, which is one of the greatest measures of social amelioration ever entered into by a national government, will be watched with intense interest in this country.

New England Feeding on Mellen's Food

Who owns the railroads? Are they a form of private business, like making shoes or publishing a paper? Have they a right to stop building, just as a department store has a right to go out of business? The recent indictment of Mr. Mellen, president of the New York, New Haven, and Hartford Railroad, and Mr. Chamberlin, the new president of the Grand Trunk, for having entered into a conspiracy to restrain trade in violation of the Sherman anti-trust law, is an indication to the contrary. Some time ago the Grand Trunk secured rights of way in Massachusetts and Rhode Island, and began building a branch of its main system which was ultimately to reach tidewater at Providence. The New Haven road placed every possible obstacle in the way of this enterprise, for it has a virtual monopoly of New England transportation, including the steam railways, the electric railways, and the shipping. Many are of the opinion that if the former president, Charles M. Hayes, had not lost his life in the "Titanic" disaster, the situation would now be totally different. However that may be, the new management of the Grand Trunk was led to abandon its railway line to Providence, a considerable portion of which had already been constructed. Naturally, all New England was aroused. Discontent, which for years had been growing against the domination of the New Haven in the transportation situation in New England, came to a climax. The breaking of the agreement on the part of the Grand Trunk and its obvious alliance with the New Haven was so thoroughly harmful to the public welfare that federal action was imperative. The state in a real sense is an important partner in all railway construction in its grants of land and rights of way. The tendency toward governmental control in the case of public service corporations is growing stronger every year. The time may not be far distant when, in order to protect the public, the federal government may have to manage the railroads. If it manages them as well as it has the post-office department, few can object. As for Mr. Mellen, we should withhold judgment until the courts have decided upon his case. One thing is certain, that largely because of the power a great corporation can exercise in its influence upon a state legislature, state regulation of railroads has thus far been a failure.

—While all this agitation is under way concerning the censorship of public amusements, the closing of dives and the cleaning up of our streets and districts of segregated vice, it is just as well to remind ourselves that at least one other precaution should be added to all these. Young people should be taught purity of heart and strength of resistance. It will be some time before we eliminate evil from the world, and it never has been the Lord's plan to take his children out of the world. The judges of the Juvenile Court are competent witnesses that something more is needed in human society than can be effected by legislation, or by the passing of resolutions. Purity of heart and life, strength of character and power to overcome evil will be needed after legislation has done its utmost.

THE CHRISTIAN CENTURY

Published Weekly by
The New Christian Century Co.

EDITORS—CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.
CONTRIBUTING EDITORS—SILAS JONES, IDA WITHERS HARRISON,
ORVIS F. JORDAN, ELLIS B. BARNER.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office at Chicago, Illinois, Under Act of March 3, 1879.

SUBSCRIPTIONS—Subscription price \$2.00. If paid strictly in advance \$1.50 will be accepted. To ministers if paid strictly in advance, \$1.00 per year. Single copy, 5 cents.

EXPIRATIONS—The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

DISCONTINUANCES—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance unless so ordered, but is continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

CHANGE OF ADDRESS—In ordering change of address give the old as well as the new. If the paper does not reach you regularly, notify us at once.

REMITTANCES—Should be sent by draft or money order payable to The New Christian Century Company. IF LOCAL CHECK IS SENT ADD TEN CENTS FOR EXCHANGE.

United Religious Press Building
700-714 EAST FORTIETH ST., CHICAGO, ILL.

Obedience and Salvation

When we say that obedience is necessary to salvation, a caution is needed lest we yield to narrow ideas of obedience and condemn where we ought to approve. The tendency to selfishness, sectarianism, and provincialism in judgment was pointed out by Alexander Campbell in words which would profit us all to keep in memory: "Every one is wont to condemn others in that in which he is more intelligent than they; while, on the other hand, he is condemned for his Pharisaism or his immodesty and rash judgment of others, by those that excel in the things in which he is deficient." "It is the image of Christ the Christian looks for and loves; and this does not consist in being exact in a few items, but in general devotion to the whole truth as far as known."

To one who was troubled by his statement that he found in all Protestant parties, Christians, Mr. Campbell wrote: "I cannot, therefore, make any one duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son, and of the Holy Spirit, and in my heart regard all that have been sprinkled in infancy without their own knowledge or consent, as aliens from Christ and the well-grounded hope of heaven. . . . Should I find a Pseudo-baptist more intelligent in the Christian Scriptures, more spiritually minded and more devoted to the Lord than a Baptist or one immersed on a profession of the ancient faith, I could not hesitate a moment in giving the preference of my heart to him that loveth most. Did I act otherwise, I would be a pure sectarian, a Pharisee among Christians."

For one man obedience consists in doing the things that support the established order. He has a deep appreciation of the truth embodied in ancient custom. To break with these customs is to disobey God. For another the test of loyalty is persistent effort to overthrow the present order. He is alive to the truth that is yet to be put into customs and institutions. He thinks nothing worth while has been accomplished. Neither man is a model of obedience. The true obedience is that of one who appreciates the wisdom and the achievement of the past and who also honors the wisdom of the present and looks to the future for the completion of tasks now only begun and imperfectly understood.

To obey from the heart is the Christian ideal, for the Christian is a free man. What he does must commend itself to his intelligence. His God is a reasonable being. Men are invited to consider the commands of God whether they lead to fullness of life or to ruin. If it is not reasonable to follow Christ, we ought not to be Christians. Obedience that counts is of the whole life. If the reason is set aside, the life is maimed and distorted. The reason to be respected is that of the man who obeys, not that of the guardians of the faith who presume to speak for God. If they can help the rest of us to be reasonable, we ought to thank them for their services. If they demand that we turn over our thinking to them, we beg to be excused. We need specialists, but there are some things we cannot commit to them if we are to have any character of our own.

We must rid ourselves of the ideas of obedience inherited from political and military despotisms. In the name of Christ we may

preach most un-Christian doctrine and much of what is said of obedience is un-Christian. Man is an end in himself. The soul is of more value than all the world. Now despotism makes man a part of a machine. He obeys for the benefit of some one who thinks of him as a tool to be used when needed and then cast aside. God is not a selfish monarch who takes thought for himself but not for his subjects. He is the friend of man. His commands are the laws of friendship. We do not get these laws by taking the sayings of Jesus apart from their connections. The sayings of Jesus are applications of the laws of friendship. The supreme fact is that God is our friend. When we get this firmly fixed in our minds, the matter of obedience is placed on the right basis.

But what shall we say of the vengeance of God upon all those who obey not the truth? Well, what happens to men when they disregard the demands of friendship? The thief, the murderer, the adulterer, the liar, the slanderer, the envious, the proud, the covetous—all these deny that friendship is a thing to be prized. Every sin is in defiance of friendship. God is a king but he is not an oriental despot. He does not overlook sin, but he is not the enemy of the sinner. The foolish rage and the monstrous cruelties of tyrants do not give us any adequate conception of the way in which God treats evil men. [Midweek Service, Jan. 29. Matt. 7:21; Acts. 5:32; Rom. 6:17; 2 Thess. 1:8; Heb. 5:9.] S. J.

Owned by the Public, but Free

In connection with our announcement of the transfer of The Christian Century and its house from private ownership to public ownership it has been our intention to make a statement of the editorial ideals which this paper and its associate publications would strive to realize. In doing so, we are not forgetting that on the new basis our calling and election as editors is not within our own power to make sure, but now rests with the supporting constituency of the paper to determine. Should the interested brotherhood wish other editors the way is open for them to be secured.

Nevertheless, in offering to our supporting brethren our life-time of service in this capacity it is fitting and right that some declaration should be made as to the aims and principles by which, so long as we are continued in office, we will be governed. This becomes especially desirable in view of the appeal now being made for progressive minded men and women to invest in the bonds of the new Society. The following letter, prompted by our recent announcement, has been read with great satisfaction. It is written by one of the leading laymen of Iowa, a law partner of the new governor of the state and a pillar for his whole life in the congregation where his membership is held. A portion of the letter follows:

The writer is inclined to the opinion that there is great danger, in case the change suggested is made, that The Christian Century will cease to be an organ of advanced, vital Christian thought, but may become a sort of "dispenser of orthodoxy" as indicated by the ——— at this time. The writer has been very hopeful that The Christian Century in many of its contentions was the harbinger of a better day and that it would result in bringing many of our ministers up to the advanced ground that has long been occupied by our most intelligent laymen. If you remain still at the wheel it might be that the publication would be what you evidently hope. I am afraid, however, that it might cease to be what it has been in the past. If it becomes either an echo of the conservatism of the ———, or of the opportunism of the ———, it would not be a felt want with me. With best wishes, I remain, Respectfully,
Adel, Iowa. J. B. WHITE.

The above is one of a number of similar expressions which have come to us in our recent correspondence. It furnishes a text for the statement we had intended to make, text or no text.

To us this letter and similar letters indicate plainly that the constituency of The Christian Century strongly desires us to do precisely what we strongly purpose to do and which if we should be restrained from doing would render our continuance at the editorial task absolutely impossible.

Our correspondent has in mind the apologetic formulated by the succession of editors of another Disciple paper whose ownership and control are vested in a board of thirteen trustees. The principle upon which its editorial policy proceeds is, in the precise words of its own recent advertisement, the doctrine that "thirteen are better than one." It talks much about representing the "consensus of opinion among us," and not long since contained an elaborate editorial tracing the process by which a given editorial, on being submitted to this one and that one for revision, excision and addition, came at last to reflect the combined wisdom of the

thirteen representative controllers, who in turn reflected the "consensus of opinion" of the brotherhood. Editorial opinion thus passed through a searching process of filtration and came out with all foreign substances—that is, new truth—effectually eliminated.

That a plant such as this could grow in Disciple soil; that this kind of journalism could be grafted on to the sturdy stalk that grew out of J. H. Garrison's not over independent but certainly never weakly editorial policy, and that it could actually be made to seem a virtue by the doctrine of "thirteen to one" is a striking commentary on what has happened to the Disciples since their brave fathers' day.

With this apologetic for brotherhood ownership The Christian Century has not the slightest affinity, and were it urged among the reasons for the public ownership of this paper also, our only course in good conscience would be to vacate our desk and re-enter the pulpit. To us the Christian editor's desk is his pulpit. It is only because the parish is larger than that afforded by the local pastorate, and the message seems more fruitful, that the pastorate was exchanged for the newspaper field. As editor we purpose to continue minister, preacher, teacher, and to govern our course by the same imperatives that control the minister in his pulpit.

Instead of surrendering our editorial freedom under the regime of the Disciples Publication Society we are persuaded to labor for the firm establishment of that Society because we expect thereby to attain our fullest freedom. We are not primarily interested in building up a publishing house, or in making a newspaper: we are concerned in delivering the message, in proclaiming the plea, in carrying the churches forward to the practice of the will of Christ. We would not regard it as a justification of brotherhood ownership if we should be able at the end of a year to distribute a handsome dividend to the missionary societies and Sunday-schools and colleges. Neither would we regard it as a token of failure should a deficit be reported. We refuse absolutely to measure the success of a Christian newspaper in terms of its dividends, and we have always so refused.

During these years The Christian Century has meant to us, on the business side, nothing but sacrifice, self-denial and frequent embarrassment. That it has cost money rather than made money is not due to the fact that it had no field, but simply to the fact that it had no capital with which to enter its field. But all the sacrifices and hardships incident to its maintenance we count as dross beside the twelve significant achievements, recorded in our issue of January 9, which were wrought for the Disciples through the independent championship by this paper of incipient or unpopular ideals.

For a specific example, let our readers recall the episode of the "six affirmations" dating back about a year ago. The Christian Century put forward certain theses as representing the attitude of the Disciples toward other Christian people and, in response to a challenge from a prominent leader, named nearly a hundred representative men who would affirm these theses. Had we taken counsel with a board of thirteen controllers our six affirmations would never have seen the light. Even as it was, our friendly counsellors feared and trembled lest instead of furthering progress we had hindered it. But what is the result?

The result is that for the first time in the Disciples' history their leaders, at least, were made conscious of the miserable obscurantism into which we habitually fell when talking of Christian baptism and our unimmersed Christian neighbors. The necessity of a complete reconstruction of our teaching on baptism is now being clearly perceived and frankly confessed, and a new style of speech, candid and unqualified, is being learned by our lips for describing the Christian character and status of Methodists, Presbyterians and others. No such unequivocal affirmation of the status of other churches as churches of Christ and of their members as members of the Church of Christ can be found in our literature since the Brush Run church became a Baptist church as that made by Dr. Chilton in his presidential address at Louisville last October. And now comes Dr. Garrison declaring, a few weeks ago, not that immersion is baptism but that it is the "form" of baptism—a statement for which there is no precedent in all the one hundred years of Disciple talk and which must have made Alexander Campbell turn over in his grave.

These are the kind of dividends that The Christian Century pays. These are the kind of dividends it must continue to pay, whether it earns a profit or not. And dividends of this sort are not earned by a filtered message, by a "controlled" editorial policy, by the photographic reflection of an already existing "consensus of opin-

ion." Such dividends are earned by a free Christian press, by a editorship which profoundly believes that thirteen are not better than one, but that one man's conviction, seasoned with deliberation, lighted up with actual insight and burning with the fire of his conscience is incomparably better than an octavo volume of denatured opinion representing ever so varied a consensus.

The words of Judge Frederick A. Henry, of Cleveland, in a letter of felicitation on the reorganization of this publishing company, state a judgment in which we have been fully confirmed through all the years of our advocacy of public ownership of the Disciples' newspapers. Judge Henry says:

There is no reason, however, why editorially The Christian Century or any other paper conducted upon this new plan should not maintain the independence and fearlessness which is absolutely essential to right leadership.

The Christian Century will continue to be independent. The guarantees of its freedom are in the editorial purposes which lie behind and actuate the present effort to secure financial backing. But behind these present editors, guaranteeing their freedom and the freedom of their successors, is just this strong and intelligent desire of Mr. White and a host of others like him who make up the constituency of The Christian Century, who demand not that their paper shall always agree with their opinion, but that its editors shall think for themselves and speak out their important thoughts with candor, with kindness, and with decision.

On "Purloining" Christ's Name

The following letter was prompted by an editorial in The Christian Century of Jan. 2, in which reference was made to the protest of the "Christian denomination," a body numbering about two hundred thousand members, against the Disciples' use of the name "Christian" as applied to their churches.

Editors The Christian Century: For the past few months I have been an interested reader of The Christian Century. Its editorial spirit and utterances have been so fair, progressive and catholic that I had come to believe that you had established a right and unique position in religious journalism; at least, I had looked upon The Christian Century as being far in advance of other Disciple papers as a sincere advocate of Christian union. But your issue smacks of the usual Campbellistic bitterness of spirit and belligerence of attack. In your last issue, referring to the Christian Church, you say:

"The arrogant claim of that tiny sect to have an exclusive right to the use of the name that belongs to the whole Church of God."

Your statement, Brother Morrison, is both disrespectful and misleading. The statement is misleading because the Christian Church does not make any such "arrogant claim." Disrespectful, because you denominate an humble and unsectarian people "a tiny sect."

If it is an "arrogant claim" for a body of people to refuse to allow another body of people to purloin its name and history, then, I presume, the Christian Church must plead guilty to your charge. Do you know the characteristics of that people whom you have called "a tiny sect?" For more than a century they have stood for, and practiced the following great principles:

- (1) Jesus Christ is head of the Church.
- (2) The Bible is the creed.
- (3) Christian is the name.
- (4) All Christians (regardless of their mode of baptism) are offered a home.
- (5) Each member is allowed to interpret the scriptures. Now, as we see it, Brother Morrison, a church founded upon such principles, can hardly be, in fact and fairness, called "a sect." What say you? A sect may be distinguished as follows:
 - (1) A human head, or founder.
 - (2) A human creed.
 - (3) A human name.
 - (4) An exclusive fellowship.

The Christian Church has none of the above features. If it has, will you be kind enough to point them out? Since I am one of your readers and well wishers, may I request that in behalf of fair dealing you tell The Century readers the real facts in the case as to that people, whom you are pleased to call "a tiny sect." Hoping that you may succeed in the right, and be consistent in the promulgation of truth, I am,

R. J. ELLIS.

Sumner, Ill.

Let it be made very clear and very emphatic, first of all, that nothing invidious or uncomplimentary was intended by us in speaking of the "Christian denomination" as a "tiny sect." The comparison drawn was not between this particular denomination and other larger denominations but between it and the whole Church of God. In comparison with the whole Church of God the big Methodist denomination is also a tiny sect.

The Christian Century also takes occasion to express again its strong preference for the use of the name "Disciples of Christ" by those who are striving to practice Christian union. The use of

this title is becoming much more general among those who share the ideals of Thomas Campbell, and the title, "The Christian Church" has recently been condemned by a leading Disciple editor as unscriptural, untrue to fact and unmannerly.

The thing that we resent in our brethren of the "Christian denomination" is not that they object to the Disciples' use of the name "Christian" in a denominational sense but that they assume the exclusive right to the use of this catholic name of the whole Church of God as the name of their tiny part of the whole Church of God. Instead of rejoicing that the Disciples wish to be called Christians, too, they resent it as an encroachment upon their preserves, and talks of "purloining" their name!

Suppose that with respect to the other items named above by our correspondent as characteristic of his denomination his brethren should feel in the same way they affect to feel with respect to this item of their name. Take, for instance, number 1: Jesus Christ is Head of the Church. Do our "Christian" brethren fly into a rage because Baptists and Presbyterians and Episcopalians also make Jesus Christ the Head of the Church? Do they talk about "purloining" their Head? Or take number 2: Do they resent it because Baptists and Episcopalians and many Congregationalists strive to make the Bible their only creed? Why do they not cry Stop thief! when they see these "sectarians" running off with their creed? Or number 4: Do these, our brethren, regard it as an infringement upon their patent process because Methodists and Presbyterians, and all save Baptists and Disciples, receive all Christians into their churches?

This is all very ridiculous, this talk about "purloining" the name Christian. Our esteemed brethren of this "tiny sect" ought to rejoice greatly that they have a big brother or cousin—or some remote relation, since they seem to object to being known as related to the Disciples at all—who desires to wear the true family name and that only.

Our correspondent names four features by which a "sect" may be distinguished. This is not the place to examine his list to determine whether it is either complete or relevant, but that it is fallacious in omitting one item fundamental to all others is obvious. Sectarianism is a matter of the spirit, the temper, of a people more than of its platform. We do not concede that as a platform the four features named above constitute a catholic platform, yet if the platform were never so catholic its advocates might still be a "tiny sect," tiny not in number only but in heart and soul. There is scriptural precedent for this strange exhibition of the sectarian spirit by a people who talk much of Christian unity and who have it in their power to make a positive contribution toward it. When the partisans at Corinth were saying, "I am of Paul," "I am of Apollos," and "I am Cephas" there were those also who said, "I am of Christ," and these fell under the apostle's condemnation like the rest. The idea that Christ's name can be copyrighted by a small portion of his Church and made to apply to a denomination is an exact replica of the idea that actuated the fourth group of partisans in the Corinthian church.

In the name of their own ideals for Christian unity we beseech these our brethren,—and with nothing save the utmost esteem for our present correspondent,—to abandon this impossible claim which they have of late been incontinently pressing.

Dignity Based on Significance Not on Size

There is something interesting and suggestive in the way a small and obscure church rises into conspicuous dignity the moment it undertakes actually to practice Christian unity. There is a touch of optimistic pathos in it. Here is the tiny village of Alma, Mo., where Baptists, Methodists, Disciples and Presbyterians are at work striving to constitute a church in which all Christ's people may conscientiously do Christ's work for that particular community. The newspapers of all the middle west have contained the report of it, and even a Boston daily gives it six inches of space. Here is the little town of Crystal Lake, Ill., where a Disciple and a Congregational church are becoming acquainted with each other with the conscious purpose to be one church if possible. Several religious papers have given descriptions of this attempt; a Boston weekly gave it an extended write-up and the Chicago dailies are watching it closely, with occasional reports of progress.

Here is a little suburb of Chicago where a Congregational and a Methodist church are uniting, aided and abetted by a Methodist bishop and the district superintendent. The fame of this Park Ridge union has spread through the channels of publicity to all the country. The Hyde Park Church of Disciples in Chicago is a

modest congregation numerically, but its conscientious step toward the practice of Christian unity has lifted it into a place of importance and dignity which even its learned and devout pastor's regular ministry could not have given it. The same public interest adheres to Monroe Street, Evanston and Austin churches of Disciples in Chicago, all of them relatively humble congregations but all earnestly endeavoring to practice Christian unity with not a part of the body but with the whole body of Christ.

At a joint conference of the Disciples and Congregational commissions on Christian unity, held some time since in New York City, a little Illinois cross-roads church which had been living earnestly for some years in the practice of its Lord's prayer for the unity of his followers was taken as the subject of study and the tentative model of procedure for the merging of Disciples and Congregationalists on other local fields.

Think of Newman Smyth, preacher for forty years to Yale University community, and J. H. Garrison, veteran leader of a religious body of over a million people, with knitted brows, taking instruction in Christian unity from the little flock of God at Cisna Park, Ill.!

The Risk That Men are Honest

There is one form of insurance which more nearly than any other in common use in America approaches the uncertainty of a wager. It is the insurance issued by the bonding companies. It is to all intents and purposes a bet on the rectitude of human nature. It involves some interesting assumptions and some interesting results.

Does the average bonding company bet that the average man is honest or dishonest?

If you should see the lists of questions which they send out to ministers, bankers, and neighbors you might be tempted to think that they assumed that all men are dishonest. They ask a man's age. They demand to know whether he is married or single. They ask whether his wife is economical or extravagant. They are interested in ascertaining whether he drinks or gambles, whether he wears better clothes than he can afford, what kind of company he keeps, and a great deal more. The study of one of these lists of questions is a profoundly interesting commentary on the financial value of goodness. You might almost think the questions had been propounded with a view to possible church membership.

The bonding companies say that they assume that the average man is honest. They also affirm that their experience justifies the assumption. To be sure, they watch the men they bond, and watch their wives, and are rather quick to cancel a bond if the wife of a man whose salary is \$100 a month wears sealskin cloaks and too many diamonds, and gives box parties at the theater. There are few things which more tempt a salaried man to become a defaulter than an extravagant wife.

But though the bonding companies keep a shrewd and keen watch, these companies have great faith in human nature.

A recent article in a financial paper quotes the manager of a surety company as saying: "This business makes optimists of all of us who are in it. We find far more good than evil in men. It is just because of this great preponderance of good that we are able to remain in the surety game. It seems to me the most interesting game in the world."

This article says that while almost everybody will bear some watching, and some men require more watching than others, and while there are some employments which call for extra vigilance and an extra premium, the surety company is willing to risk about 500 to 1 that the average man is honest.

Does your experience bear out this proportion? How many men do you know? A thousand or two thousand, or very likely five thousand, if you count among them all your acquaintances and all with whom you are more or less directly related in business and social acquaintance. Out of all the large number whom you know or have known, how many have wilfully wronged you? One, or five, or ten,—probably not more than that.

The average man of your acquaintance wishes you well and not ill. The average man among your neighbors would run till he was out of breath to put out a fire in your house, or to bring the doctor if you were to fall.

The scamp who runs away with other people's money is an exceptional man. For every one who does this, five hundred prove true to their trust.

If you are honest you are with the majority.

So far as the returns are in, there is a tremendous landslide in the vote for integrity.

The scamps and the betrayers of trust are a pitiful minority. We are living in a pretty good world and among very decent people. The average man is none too good, but he is good enough for the bonding companies to risk money upon. He is good enough to deserve the respect of his neighbors. Be glad that your neighbor is as good a man as he is. Help him to be better. Incidentally, try to be better yourself.

Little Pots and Deep Water

Among the fables which we read in our school edition of Aesop was one in which the little pot discreetly declined the invitation of its bigger and stronger brother for a venture out where the high waves were rolling. The fable, even to a childish mind, seemed to lack something essential to verisimilitude; but its conclusion that "little pots must keep near shore," has not been forgotten in many an hour of social temptation. It may be true that there are no social classes in America, but there are financial classes, all the same, and the man who on a thousand a year ventures to accept the invitation of a friend out into the current running at a twenty-five thousand dollar a year gait discovers this to his sorrow. The British Weekly some time ago contained the mournful plaint of a bank bookkeeper—on two hundred pounds a year—who was invited to spend the week-end with Lord So-and-so. He accepted, "to save his face," but accepting required that he should borrow ten guineas with which to fee the servants in the country-house of his father's friend. And now comes the wail that leaders of English society keep in their homes subscription lists in the interests of their favorite charities, and the guest whose name does not appear on the list with a generous sum appended lacks a second invitation. Things have not reached quite that pass with us, but the whole city has been flooded this winter with tickets to expensive entertainments which were backed up by fashionable patronesses, to pay for which tickets was bad policy for a man of modest income and to return, which was bad form for one who wished to be in "society." Whatever the opinion of servants as to the "tips" we give, or of hostesses as to the sums we subscribe, every American must learn to respect his own limitations and to keep free from social alliances which will surely lead him beyond his financial depth.

Law and Labor Leaders

The conviction of the men on trial at Indianapolis and the general approval of the result makes it clear that the serious lesson should be thoroughly taken to heart by all agitators. We say agitators, because we recognize the great body of labor people as opposed to vio-

lence and essentially law-abiding. The men who have misrepresented them and attempted to put the organization of labor in opposition to order and government are now placed in their proper light, and it is a good time to draw the line between the evil element and the benevolent interest in the working man.

Loyalty to the government under which we live must come first. What laboring men did in the days of civil strife fifty years ago, or would do now if the country was attacked by a foreign enemy, is what they need to do in this matter of conflict between law and violence. It cannot be admitted, as was claimed at Los Angeles, that the rights or rules of war may be claimed in the issue between employer and laborer. The country is not at war. It is at peace, and has the right to make all classes keep the peace. Sherman blew up bridges and burned down houses on his march to the sea. But we cannot have the McNamaras or the Ryans blowing up bridges now. And whatever may be thought of killing people in war, it must be treated as murder in this time of peace. No man is or can be outside of the law because he is inside of a labor organization. This is the lesson emphatically and conspicuously taught by the wholesale conviction at Indianapolis.

Another lesson which also is taught is the need that some labor leaders have of more religion. It is better to go to church than to go to prison. In a world so full of wrong roads as this, it is easy to take the dangerous road, and in a time of so many and subtle temptations it is easy for men to lose their moral poise. And this is just as true of the men who have the labor cause specially at heart as it is of other men. Therefore they need the restraints, the guidance, the moral power and the redeeming grace of the Christian religion as much as the rest of us. They may think that they can get along without it, but they cannot. It is useless to scoff at religion as something preached to keep men out of a future hell. It has immense present influence in keeping them out of prison. If these men had read their Bible they would have known the difference between dynamiting and doing wholesome duty.

In a word, we all are such sinners, whether we labor or loaf, that we need all the motives and all the knowledge and all the power brought from heaven to earth to save us from our evil ways and their sore consequences.

A Confession of Faith

By Harvey Hugo Guy

1. I believe in God; that He is my Father and my Friend; that He is immanent in His universe and cares for every spark of life so tenderly that in His sight eternal values inhere in everything about us; that He has given us everything to enjoy and if we are not happy the fault is not His; and that His highest, best name is Love.

2. I believe in Jesus; that He is the Christ of prophecy and the fulfillment of the God-inspired, prophetic hope of all the world. He is the only begotten son of the Father, God manifest in the flesh. I believe He lived, died and rose from the dead for the world's salvation. In him I put my trust for earth, my hope of heaven.

3. I believe in the Holy Spirit, God's spiritual presence with His people. I believe I have heard his still, small voice in my soul and felt his inspiration in my life, the mystery of the spiritual world.

4. I believe in the inspiration of the men who wrote the Bible and that it is a revelation from God and a sufficient rule of faith and practice for the Christian life.

5. I believe in the ordinance of baptism; (a) that its form, taught and exemplified in the New Testament, is immersion; and (b) that it has the spiritual significance of a covenant in which the Christian pledges to follow Christ even unto death, for "we are baptized into his death."

6. I believe in the ordinance of the Lord's Supper; (a) that it is a memorial of the death of Christ for us and (b) that its observance should be a renewal of the

Christian's pledge to take up his cross and follow Jesus.

7. I believe in the terrible reality of sin; that in my own life it has kept me from realizing an ideal imperfectly conceived at best and has produced a character which, in the eyes of my heavenly Father, must appear a very tangle of imperfections; and I know I shall never reach heaven without help.

8. I believe in the brotherhood of man and the ultimate victory of love. I believe that the silent forces of the universe are set to realize a more perfect manhood fashioned after the image of the heavenly Father, and that the fellowship of triumphant love is eternal.

9. I believe in the Church; proclaimed by Jesus and established by his immediate followers to be the body in which his spirit should dwell and be manifested to the world. I believe the Church is an organization of believers in Christ bound together by ties of love and loyalty, to the end that they may demonstrate, by service and teaching, that God the Father sent His Son Jesus Christ for the world's enlightenment and salvation.

10. I believe in the necessity of the union of all followers of Jesus; that it was the desire of Jesus himself that they should be one, and that such union is necessary in order to convince the world of his divine mission. I believe that Christian union is realizable, and that it is more urgently important to strive to unite churches than it is to induce or encourage Christians to move from one denomination to another.

Berkeley, Cal.

Child Labor in City Streets

A New Book on an Overlooked Form of Social Injustice

In this most interesting volume of "Child Labor in City Streets," Dr. Edward N. Clopper, secretary of the National Child Labor Committee for the Mississippi Valley, discusses a neglected form of child labor. The book is published by the Macmillan Company.

The Preface.

The preface is unusually good and is worth reading. In it Dr. Clopper says: "Just why the newsboy, bootblack and peddler should have been ignored in the general movement for child welfare is hard to understand. Perhaps it is due to 'the illusion of the near.' Street workers have always been far more conspicuous than any other child laborers, and it seems that this very proximity has been their misfortune. If we could have focused our attention upon them as we did upon children in factories, they would have been banished from the streets long ago. Now that we are getting a broader sense of social responsibility, we are beginning to realize how blind and inconsiderate we have been in our treatment of them."

Causes, Effects, Remedy.

The first five chapters of the book review present conditions and discuss causes, the next two deal with effects, and the final ones are concerned with the remedy. The scope has been made as broad as possible. All forms of street work that engage any considerable number of children have been described at length, and opinions and findings of others have been freely quoted. It has been so convenient to have a newspaper or a shoe brush thrust at one, it has not occurred to us that, for the sake of the children, such work would be better done by other means. Although good examples have been set by European cities, we have not introduced any innovations to clear the streets of working children.

Harmful Results.

The free rein at present given to child labor in our city streets is productive of nothing but harmful results, and it is high time that a determined stand was taken for the rights of children so exposed. A few feeble efforts at regulation have been made in some parts of this country but this is an evil that requires prohibition rather than regulation. There is no valid reason why just as efficient service in streets could not be rendered by adults. Certainly it would be far more suitable and humane to reserve such work for old men and women who need outdoor life and are physically unable to earn their living in other ways. We could buy our newspaper from a crippled adult at a stand just as easily as we get it now from an urchin who shivers on the street corner.

Child Labor.

That the term "child labor," whose meaning has so long been popularly restricted to the employment of children in factories, mills, mines and stores, is properly applicable to the activities of children in all kinds of work for profit, is now virtually recognized by a few states which prohibit employment of children under fourteen years of age "in any gainful occupation." But unfortunately the courts have rigidly construed the word "employ" to mean the purchasing of the services of one person by another, hence newsboys, peddlers, bootblacks and others who work on their own account, do not enjoy the protection of such a statute because they are not "employed." Under this interpretation a fatal loophole is afforded through which thousands of boys and girls escape the spirit of the law which seeks to prevent their labor rather than their mere employ-

ment. It is for this reason that, in states having otherwise excellent provisions for the conservation of childhood, we see little children freely exploiting themselves on city streets. This situation has been calmly accepted without protest by the general public, for while the people condemn child labor in factories, they tolerate and even approve of it on the street.

Legislation.

Legislation regulating street trading by children in this country is now in the stage corresponding to that of the English factory acts in the early part of the nineteenth century,—the first meager restrictions are being tried. Several of the street occupations, viz. messenger service, delivery service and errand running, are ordinarily included among those prohibited to children under fourteen years by state child labor laws, because to engage in such work children have to be employed by other persons. These occupations are covered by the provision common to such laws which forbids employment of such children "in the distribution or transmission of merchandise or messages." The street "trades" of newspaper selling, peddling and bootblacking are, as yet, almost untouched by legislation in the United States, for there exist only a very few state laws and city ordinances relative to this matter, and these of the most primitive kind. The public does not yet realize the injustice of permitting young children to engage, uncontrolled, in the various street-trading activities.

Figures Unreliable.

There are no reliable figures either official or unofficial showing the number of children engaged in street activities in any city of the United States or in the country at large. The figures given by the United States Census of 1900 are so inadequate that they can hardly mislead any one endowed with ordinary powers of observation. It solemnly declares that in that year there was a grand total of 6,904 newspaper carriers and newsboys, both adults and children, in the entire United States, of whom 69 were females. In all probability there was a greater number at that time in some of our larger cities alone.

Chicago.

It is only from the reports of occasional and very limited local investigations that material as to the actual state of affairs can be obtained. Social workers of Chicago had a bill introduced into the Illinois legislature at its session of 1911, providing that boys under ten years and girls under sixteen years should be prohibited from selling anything in city streets, and some material was gathered to be used in support of this measure.

In one of the schools of Chicago, pupils were found to be trading in the streets in addition to attending school in the following percentages:

65 per cent	of 5th grade children
35 per cent	of 4th grade children
15 per cent	of 2d grade children
12 per cent	of 1st grade children
(Figures for 3d grade were not given.)	

All of these children were attending school twenty-five hours a week, and many cases of excessive work out of school hours were found. Some allowance should be made for possible exaggeration on the part of these children, but nevertheless it is certain that many of them were working to an injurious extent. The hours given were as follows:

1 boy	over 50 hours
4 boys	over 40 hours
5 boys	over 35 hours
7 boys	over 30 hours
18 boys	over 20 hours

Their average earnings per week were found to be as follows:

5th grade children\$1.18
4th grade children85
3d grade children60
2d grade children43
1st grade children36

Pitiable Sum.

In referring to the weekly income of the children from this source, the Handbook of the Chicago Child Welfare Exhibit declared that it was "a pitiable sum to compensate for the physical weariness and moral risk attending street trades in a large city. School reports show that street trades, when carried on by young children, lead to truancy, low vitality, dullness and the breaking down of parental control. Since the children are on the streets at all hours, careless habits are developed which often lead to moral ruin to both boys and girls."

An instance was related wherein the teacher of a fifth grade in a Chicago school asked those of her pupils who worked for money to raise their hands. In the class of 38 pupils, 26 acknowledged that they were little bread winners! One boy said he worked ten hours a day besides attending school; others had less striking records, spending from twenty to forty hours a week selling gum and newspapers, blacking boots and pursuing the various other street occupations which the Illinois law leaves open to children of all ages.

Vicious Environment.

Referring to the economic and home conditions surrounding young children in Chicago and the many phases of danger to their moral well-being, the Vice Commission of that city reported that its agents had found small boys selling newspapers in segregated districts and that one night an investigator had counted twenty newsboys from eleven years upwards so engaged at midnight and after. Besides these newsboys, many little boys and girls were found peddling chewing gum near disorderly saloons where prostitutes were soliciting. Numerous examples of employment in vicious environment are cited, principally of the peddling of newspapers and chewing gum by young children at all hours of the night in the "red light" districts, about saloons and museums of anatomy. Even in the rear rooms of saloons, boys were seen offering their wares and heard to join in obscene conversation with the patrons of these resorts.

The Padrone System.

In almost every city of the United States having a population of more than 10,000, there is to be found the padrone system, which is operated principally in the interests of the bootblacking business which the Greeks control. The peddling of flowers, fruit and vegetables in Chicago and New York is partly subject to the same methods. The labor supply furnished by this system for peddling and bootblacking consists generally of children from twelve to seventeen years of age.

The Immigration Commission states in its report that there are several thousand shoe-shining establishments in the United States operated by Greeks who employ boys as bootblacks, and that with few exceptions they are under the padrone system. A few boys under sixteen years of age are employed under the Greek padrone system as flower vendors, and these are found chiefly in New York City. They are hired by florists to sell flowers in the streets and public places—largely old stock that cannot be handled in the shops. These boys usually live in good quarters, are well fed and receive their board and from \$50 to \$100 a year in wages. When not engaged in peddling, they deliver flowers ordered at the shops. The boys employed

by the padrones to peddle candy, fruit and vegetables usually live in basements or in filthy rooms; here they are crowded two, three and sometimes four in one bed, with windows shut tight so as to avoid catching cold. The fruit and vegetables still on hand are stored for the night in these bedrooms and in the kitchen. In each peddling company there are usually three or four wagons and from four to eight boys.

Makes Criminals.

The charge that in street work a child has small chance of acquiring a suitable trade is one of the worst counts in the indictment. Street work leads to nothing else; the various occupations are so many industrial pitfalls, and the children who get into them must sooner or later struggle out and begin over again at some other line of work, if they would succeed.

"These children (street traders) furnish a very large proportion of recruits to the criminal population. Those who do not graduate into crime form a liking for the petty excitements of the street and a distaste for regular employment. They lack skill and perseverance, shun the monotony of a permanent job, and as they grow older either

follow itinerant and questionable trades or become ill-paid and inefficient casual laborers. Therefore these young people are a source of waste to society rather than of profit."

The large percentage of former newsboys among the inmates of boys' reformatories recently induced an active social worker to send an inquiry to the superintendents of such institutions and to juvenile court judges in different parts of the country relative to the effect of newspaper selling on school-boys.

These officials are practically unanimous in condemning street trading by boys, declaring that newsboys are generally stupid and almost always morally deformed; that the pittance they earn is bought at great sacrifice; that the spending of their earnings without supervision is the worst thing that can befall them; that the life leads to gambling, dishonesty and spendthrift habits; that it is a dead-end occupation leading to nothing; that it abounds in evil temptations; that the boys are comparatively idle and see and hear the worst that is to be seen and heard on the street; that the work subjects boys to bad influences before they are strong enough to resist them; that de-

linquency results from their enforced association with all classes of boys; and concluding that every possible protection should be thrown about the young boy.

A Chicago Physician.

A Chicago physician took occasion to look into the records of the juvenile court of that city in 1909, and found that the first 100 boys and 25 girls examined that year were representative of the 2,500 delinquents brought into the court during the preceding year. Not less than 57 of these boys had been engaged in street work—43 as newsboys, 12 as errand boys and messengers and 2 as peddlers. Only 13 out of the entire number had never been employed. Sixty of them were physically subnormal; the general physical condition of the girls was found to be much better than that of the boys of the same age, although 40 per cent of the girls were suffering from acquired venereal disease.

In the autumn of 1910 there were 647 boys confined in the Indiana state reformatory, which is known as the Indiana Boys' School, at Plainfield. Of this number 219, or 33.8 per cent, had formerly been engaged in street work.

A British Critique of the Disciples

With a Chance for Americans to Reply

EDITORS' NOTE.—The London Christian World is publishing a series of "Letters to Other Churchmen" written by one who signs himself "Geoffrey Palmer." Number IX in the series is addressed "To A Disciple," a member of the 'Churches of Christ.' The writer evidently finds his text in the little volume of the Anglo-American Conference on Christian Union held in London in 1910, conceived and promoted by the Disciples of Great Britain. The Disciple speakers appearing on the platform of the conference were Dr. J. H. Garrison, Dr. Archibald McLean, Dr. Errett Gates and Mr. Charles Clayton Morrison, all from the American side of the water. Evidently the addresses of these Disciples do not convince "Geoffrey Palmer" of the good faith of their talk about unity. What have our American readers to say in reply to this very blunt but friendly critique? The Christian Century does not care to lead in pronouncing an opinion. But if there can be found so many as ten defenders who will put into not more than 400 words each an apologetic for the position criticised by our British friend we will be glad to add our opinion thereto. Others who may be moved by the strictures, whether their reflections run pro or con, may be virtually sure of a hearing if they will keep their reflections within the 400 word limit.

DEAR CHRISTIAN,—It ought to be a relief to find you, my modest American cousin, in England—but it isn't.

Yet we are pleading for the same thing; for a church that is simply Christian, a church unsectarian and catholic. We both deplore a divisive denominationalism. The 'Churches of Christ' profess to be opposed to sectarianism. The American section, anyhow, well advertise their aim to act as mediator between the various churches with the idea of making them all one. That, it seems, is why they are here.

It is a great ideal. And there is nothing more urgently important. From the point of view of home and foreign missions, of church effectiveness at home and evangelical aggression abroad, nothing is more imperative than Christian union. Denominationalism has done its work. It has discovered and emphasized certain aspects of truth and contributed enormously to character and knowledge. But now its glory has departed. Denominationalism hinders rather than helps the kingdom. And you, more than anybody I know, are alive to the fact. Nobody denounces denominationalism more than you do. Nobody says more against sectarianism.

Yet, curiously, nobody is more denominational than you are. And nobody more sectarian. You show your dislike of denominations by inflicting another upon our already overcrowded market. You oppose sectarianism by crowding in another sect. And it is the most superfluous sect—this American invasion—the most superfluous sect in Great Britain.

There is absolutely nothing that you offer us that we cannot find either among the narrowest order of Baptists or among some sec-

tion of Brethren. And even so, we have the British section of your particular persuasion. You haven't much to do with them. And what on earth you're here for, I don't know. I'm not saying a word about your great denomination—it is a denomination, even if you deny it—in America. I've read with keen interest the 'Christian Unity Foundation' study of the 'Disciples of Christ' in the United States. But in Great Britain it seems to me you're simply a superfluity. And here, anyhow, you ought to be the very last to talk about Christian unity, unless you change your spirit. You don't mean 'unity.' You mean 'absorption.' You want the churches to unite on the basis of a handful of exclusive churches that you have the audacity, I had almost written cheek, to call 'The Churches of Christ.'

That's why I say it's no relief to me to find you, though you profess to offer me the very thing I most want. After all you do not really offer any more than Romanus or Anglic. They would both welcome union on the basis of absorption. And you are not nearly as catholic as the brothers Method, of Presbys, or Demos. And whatever may be the conditions in the United States, where you belong, here Bapto is a much bigger chap than you are, and much more hospitable.

I've been reading that little book of addresses on 'Christian Union' which your 'Christian Association' has just issued. The idea of an Anglo-American Conference on Christian Union was a very good one, and ought to have done something to unite the American and the British sections of your denomination. But the thing that strikes me most about that little book is the list

of non-Disciple or non-Christian speakers. (I am using the words in your denominational sense, of course. They are all disciples and all Christians; and, by the way, they all belong to the Church of Christ.)

An Anglican, a Baptist, a Congregationalist and a Wesleyan represented the evangelical churches of England; yet, though this Anglo-American conference was arranged under your auspices, and though you profess to exist in order to unite the churches, you would not admit the Anglican clergyman and the Congregational and Wesleyan ministers to your own church fellowship, on the ground that they have not been immersed. And some of your people would have been very dubious about the Baptist. You don't deny that they are Christians. You even invite them to address a conference on Christian Unity. And you call yours a 'Christian Church' or 'Church of Christ.' But if Prebendary Webb-Peploe, or Rev. C. Silvester Horne, or Dr. Watkinson had concluded their addresses with an application for admission into your 'Christian Church,' you would have insisted that they should first of all submit to an ordinance that originally signified the passing from heathenism to Christianity! And you talk about 'Christian Union'! And you speak against sectarianism! It isn't good enough, Christian.

You would, I suppose, have admitted the Rev. T. E. Ruth—the other speaker—if he had applied, on the ground that he had been baptized—but I'm not sure about that. The chairmen of the conference, Mr. J. Allen Baker, a Friend, and Dr. Charles Leach, M.P., a Congregationalist, would have shared the fate of the 'non-Christian' speakers. Mr. Hay Morgan, M.P., would have got in, that

is, if Baptist baptism is valid in the 'Church of Christ.'

But frankly, Christian, don't you think it is a bit of a farce running this ultra-sectarian church of yours in opposition to sectarian Christianity? Hadn't you better give up your plea for 'a United Church?' Or, better still, give up your sectarianism and so plead with some consistency for Christian unity? You should do one or the other. You'll do nothing in England but aggravate the sects and strengthen sectarianism on the present lines of your ministry. If you really want Christian union, why don't you get a broader basis?

Some of your Christian union literature is interesting, but it is completely nullified by the preaching of your imported American preachers and evangelists, who, in expounding your particular theory of baptism—that it is part of the scheme of salvation—repentance, faith and baptism being the human essentials—actually give the weaker and gipsy members of some of our churches the impression that unless they are immersed they will certainly go to hell.

Only a week or so ago, I was consulted by an Irish Churchwoman who knew that

I had been immersed in my youth. One of your preachers had delivered a picturesquely American sermon on 'He that is not baptized shall be damned.' He put all the passion and emphasis that belong to the first essential on to a secondary practice. And this good Churchwoman shuddered. I, of course, told her that if it were true, if all the non-immersed were to be damned and only the immersed were to be saved, I hoped the accident of my own immersion would be forgotten. I'd much rather be damned than saved—on those terms. Something must be said for society. And she'd be better company than your parson. And she's just as good a saint.

If you're going to work for Christian union, by which you mean the union of the churches, you will have to recognize the validity of other church membership. You're not the only Christian people in the world, really you're not.

In the little volume of addresses to which I have referred, I find one of your American brethren saying wisely, 'The presupposition of a Christian union movement that may hope to gain the ear of Christendom must be that evangelical Christians are indeed

Christians, members of the Church of Christ, and to be fellowshipped in the fullest fraternity.'

That seems obvious enough. It is essential not only to charity but to common sense.

Yet what do I find? A footnote saying, '... I am here speaking for myself alone ... Many brethren disagree with me.'

It is the necessity for such a footnote in defence of so necessary a sentiment that you have to change, if your campaign for unity means anything more than sectarian aggression in a country already overstocked with sects.

My advice to you, Christian, is to be what you call yourself and let your church be 'The Church of Christ,' not simply your church conditioned by your private interpretation of a sacrament.

The policy on which the churches will unite is not that of exclusiveness but that of comprehension. The platform you offer does very well for a sect, but it isn't big enough for a church.

Yours very faithfully,

GEOFFREY PALMER.

Public Reading of the Scriptures

Is It Always a Means of Grace?

By William E. Barton

On the first day of May, in the year of our Lord 1737, Rev. Josiah Willard, one of the pastors of the Old South Church in Boston, preached a sermon to that always progressive congregation, from the text, "I charge you by the Lord, that this epistle be read unto all the holy brethren." (I Thes. 5:27.) He set forth the doctrine that the holy scriptures were intended not only to furnish the man of God with proof texts, and to supply the need for doctrine and reproof and correction, but also for public reading. He further announced that the two pastors had conferred concerning this matter, and had consulted the officers of the church, and secured the consent of the church itself, and, that beginning with this day there would be, as a part of each service, the reading of a portion of the scriptures. And at that very service he himself read the first chapter of Genesis, and his colleague, Rev. Thomas Prince, read the first chapter of Matthew. And it was entered upon the records of the church that on Lord's Day, April 24, 1737,

"The Brethren of the Church stay'd, and
"Voted,—That the Holy Scriptures be read in Public after the First Prayer in the morning and afternoon. And that it be left to the discretion of the Pastors; what part of Scripture to read, and what to expound."

It was an innovation. But it was not quite the beginning. The First Church of Salem had voted on December 27, 1736, "that the Scriptures be read as part of the Publick worship."

A number of years earlier, the custom appears to have been established in the Brattle Street church in Boston. Thither went Judge Samuel Sewall on Sunday, November 30, 1702. He went partly because he wanted to hear a new minister, partly to show his approval of the action of the Brattle Street Church "in renouncing the cross in Baptisme, Humane Holidays, etc." for some of the Boston churches were beginning to observe Christmas, and Judge Sewall did not approve. And there was still another reason, as he tells us in his journal; his own pastor, Rev. Josiah Willard, author of the great volume of Divinity, the first folio printed in America, had cut his hair and begun to wear a wig like Cotton Mather, and

Judge Sewall opined that "He that condemn's the Law of Nature is not fit to be a publisher of the Law of Grace." For these many good reasons, Judge Sewall left the service of the Old South for a Sunday, and went to Brattle Street. He arrived late, and was disappointed. Mr. Coleman was praying. Judge Sewall had heard Mr. Coleman pray and preach on many occasions; it was not Mr. Coleman whom he had come to hear, but his new assistant, Rev. Eliphalet Adams, a Harvard graduate of 1694. But Sewall's hope revived. When he saw how much of the opening service Mr. Coleman was taking, he judged, and rightly, that the new minister was to preach, and he did. But Sewall noticed particularly that the opening service was somewhat more elaborate than he was accustomed to. Mr. Coleman finished praying sooner than he expected. "But his Prayer was short; When ended, he read distinctly the 137, and 138th Psalmes, and the seventh of Joshua, concerning ye Conviction, sentence and Execution of Achon. Then sung the second part of the Sixty-ninth psalm. Mr. Brattle set it to Windsor tune. Then Mr. Adams pray'd very well, and more largely; and gave us a very good sermon from Gal. 4:18. Doct. It is just and commendable etc. Mr. Adams gave the blessing. In the afternoon Mr. Adams made a short prayer, read the 139th psalm, and the sixth and twentieth chapters of the Acts."

Whatever scruples Judge Sewall might have had concerning such an innovation as the public reading of the Scriptures, he was pleased on the whole with the service. Neither Mr. Coleman nor Mr. Adams wore a "wig." And when later the Old South adopted the public reading of the Word of God, Sewall joined with the other officers of the Church in approving it.

And yet it is open to question whether the reading of the Scriptures in public worship is invariably a means of grace. Our Puritan fathers feared lest it degenerate into a mere form; lest the reading without the exposition of the Word should give rise to unprofitable conjecture; and afford opportunity for wandering minds to fill themselves with empty vanities when they might as well be listening to the sermon. And how was the time to be found for the read-

ing of the Bible without cutting the already too short sermon below its proper hour and a half? Are we certain yet that the time taken for the reading of the Scriptures is well spent? In some churches, I fear not. Where the Scripture lesson is hastily selected and carelessly read, it is open to serious question whether the exercise be not a profitless interlude between the music and the sermon. And yet it may be a vital portion of any service.

First, then, the Scripture lesson ought to be chosen with care. It may be the chapter from which the text is taken, in which case the context serves as a setting for the text. But this is far from being best in some cases. I well remember attending a church that was often without a pastor, and one of the deacons read the sermon. For a time he read Beecher's sermons, and afterward Talmage's; and invariably the Scripture lesson was the chapter from which the text was taken. Now, whatever the merits of Talmage's preaching, and it had merits, there was little enough relation between the sermon and the text, and as for the context, the sermon rarely had anything to do with it. This boyhood experience prejudiced me against the easy habit of reading the chapter from which the text is chosen.

There are ministers who accompany their reading with a sort of running commentary. Joseph Parker did this, and admirably; and so at times did Beecher, Spurgeon and Talmage. This can be the most dreary and profitless watering down of the pure milk of the Word; but there are times when a minister who had given the matter careful preparation can focus a flood of light upon a chapter by means of brief and helpful comments.

But the reading of Holy Scripture in public worship will be of little value unless the reading is distinct. When the first six copies of the English Bible were set up in St. Paul's in London by Bishop Bonner, crowds gathered about them and listened to the reading of the beautiful new English in which for the first time the Bible was given to them. We are told that "Many well disposed people used to resort much to the bearing thereof, especially when they could get any of an audible voice to read to them."

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE WOMAN WHO WORKS

The old ideal of the world's burden bearer is pictured to us in the fable of Atlas—the Titan with straining shoulders, bearing on his bent back the weight of the earth. A more modern ideal is found in the seal of the state of Kentucky—two gentlemen, with clasped hands, encircled with the legend, "United we stand, divided we fall."

Whether the Greek Atlas, or the two gentlemen of Kentucky, the thought of the ages has been, that it was man, and man only, that bore the world's burdens, and did the world's work. It ignored entirely that other half of the race—the woman who has ever walked beside the man, and shared in his labors.

Now and then, however, we find a rare tribute to this unhonored and unsung toiler; we see infrequent glimpses of her in the background of Jewish history—from Rachel, whom Jacob met and loved as she watered her father's flocks, to Ruth, mother of kings and heroes, whom Boaz claimed as she gleaned in the harvest fields; from Sarah, kneading and baking cakes for Abram and his angelic visitors, to Miriam, poetess and prophetess, and Deborah, judging Israel under her palm tree. And it is only in Hebrew literature that we find the solitary tribute to the laboring woman, in the *Words of King Lemuel*, the oracle, which his mother taught him.

Ideal Woman of Ancient Times.

This lady of King Lemuel's oracle is painted as wife, mother, mistress, and benefactress; her husband praised her, her children rose up and called her blessed, her servants looked to her for their daily work, the needy without her gates depended on her for their daily bread. In order to fill all these honored places worthily, she is represented as laboring willingly and unceasingly with her hands—rising while it was yet dark, and burning the lamp of night at her tasks. She sought wool and flax, and fashioned them into garments for her household with distaff and spindle. She wove and embroidered tapestry to adorn her home. She even ventured into trade, buying a field, planting a vineyard, selling her homemade garments and girdles to merchants. A noble figure, fitly clothed in purple and fine linen, and in honor and strength and dignity as well!

Here we find the ideal woman, not only of the days of King Lemuel's mother, but of all the following days, down to the times of our grandmothers. Whether peasant in her cottage, spinning, weaving, sewing, cooking for her household, or lady in her hall, directing servants in their work, both bore the large families of those days, and reared and trained their children, until they too went forth to their appointed places in life. Their hands, their days, were full of satisfying labor, because it was needed and productive labor and they were content!

A Working Woman of the South.

In some parts of our land, notably in the South, where old conditions lingered longest, some of us can still recall women whose lives were as full of household labor as was the lady of King Lemuel's oracle. I was born in the fifties of the past century, on my grandfather's large plantation, and my

eyes first looked on life from conditions almost patriarchal in their responsibilities. My first recollection of my grandmother is of her standing at the head of a long table, superintending the cutting and giving out of garments to Negro women, to be made into clothing, not only for themselves but for the men and children of the plantation as well. In addition to this oversight of the clothing of this large industrial colony, she had entire control of her own ample establishment. I can see her now, with key basket on her arm, going first to the smoke house, with its home killed, home cured meats, giving out the daily portion for servants and family, then to the storeroom, where the staples of life were kept, not in paper bags, but in bins and sacks and barrels. She not only had to give out the day's work to the men and maids, but see that it was done, from the dignified and deliberate gardener, at work in the gardens or on the grounds, to the little darky who did the daily churning and was wont to drop off to sleep as she lifted the dasher rhythmically up and down. There were the occasional sick to be visited, and the administration of her favorite specific, a blue mass pill, and the many other things that came in the daily round of a large and well ordered household. I remember hearing my father say, when speaking of the Emancipation Proclamation, that my grandmother came nearer being freed by it than any Negro in the South. Here was a laboring woman, though her husband was rich in houses and lands and servants—and there were thousands like her all over the South!

Old Things Have Passed Away.

But these things have passed away—behold, all things have become new! The change is so recent, that some of us have not yet adjusted ourselves to it—we cannot even read the signs of our own times. Briefly and fundamentally, the causes of these changes is the substitution of machine labor for hand, or human, labor. It has affected profoundly the labor world of man, but it has revolutionized the labor world of woman. Her spinning wheels and hand looms are cast away, and the great steam driven looms now make the clothing she once spun and wove and sewed. How few of us now wear garments made by our own hands, or even by the hands of our neighbors! It seems folly to make them ourselves, when we can buy them so much better and cheaper ready made.

A large part of our food is factory prepared. The smoke house, where home killed meats were home cured is becoming a thing of the past, and now we buy our bacon, and hams, and canned meats (if we dare eat them) from the great plants in Chicago, or Kansas City, or Omaha. Our eggs, and chickens, and turkeys are bought up by the cold storage people, and sold back to us at such prices, and times, and state of preservation as they choose. Our store rooms are filled with canned fruits and vegetables from factories; much of our daily bread, whether cakes, or crackers, or cereals, comes from the same place.

Time was, when the children of the family received most of their training at their

mother's knee, or under her superintendence. Now, from the kindergarten at six years of age to the university at twenty (or more) the child has passed out of her hands into those of specialists. Olive Schreiner says, "Fully three-fourths of woman's ancient and honorable field of labor has shrunk away forever, and the remaining one-fourth still tends to shrink."

All of this has brought a strange new leisure to once busy wives and mothers; much of the so-called woman's movement is a result of these changed conditions, and of her search for new fields of labor. I. W. H.

[To be followed by two other articles on the same theme.]

An Enormous Iniquity

By the very simplest and narrowest calculation, there are at least 600,000 white slaves in the United States at the present moment. That means that there are half as many prostitutes in the United States as there are soldiers in the allied armies now at war with Turkey. It means that there must be at least 120,000 new girls supplied for our domestic trade next year; 120,000 will be needed between the first of next January and the 31st of next December. They will be needed, and they will be supplied, and in only a few of our states will any of that 120,000 have a voice or a vote in the shaping of the conditions that permit their slavery to continue. Perhaps you think that these things don't concern you. The Chief of the Bureau of Investigation of the Federal Department of Justice last summer declared that no woman of any station whatever was safe from this traffic. That means your wife, your daughter, your sister, your sweetheart. Yes, and it means you. The diseases bred by this traffic as a dung-hill breeds flies are among the most hideous and the most easily transmitted known to man. You may say that you will ignore these things, but when the evil has entered your own home you will find that these things have not ignored you.—Reginald Wright Kauffman.

"When I've Been Bad"

Anna May Cooper, in *November St. Nicholas*.

When I've been bad, my mother says,
"All right, son. Just you wait!"
And when night comes, we listen
For my father at the gate.
And if it's me that hears him first,
I run to let him in,
And tell him all about it
'Fore mother can begin.

And sometimes when I've finished,
He looks down at me and grins,
And says that it reminds him
Of his own boyhood sins;
Then he leads me in to mother,
And he says, "Poor little lad,
I really don't think, sweetheart,
That he's been so very bad."

But last night, by the window,
While I watched the shadows creep,
My eyes got very heavy,
And I, somehow, fell asleep.
I could have told him easy,
Just why I screamed and kicked;
But mother was ahead of me—
And that time I got licked!

Church Life

EVANGELISTIC MEETINGS.

Girard, O., C. M. Keene, pastor; Chas. E. McVay, singer; 13; continuing.
 New York City, Ridgewood Heights; Henry F. Lutz, evangelist; continuing.
 Indianapolis, Third; T. W. Grafton, minister; two weeks; closed.
 Hannibal, Mo., First, George A. Campbell, pastor; Dr. C. M. Chilton, pastor First, St. Joseph, Mo., evangelist; continuing.
 Norwood, O., C. R. Stauffer, pastor; Una Dell Berry, singer; 54; continuing.
 Houston, Tex., Central, W. S., Lockhart, pastor; C. R. Scoville, evangelist; 458; closed.
 Youngstown, O., Central, W. D. Ryan, pastor; G. L. Snively, evangelist; 48; continuing.
 Laporte, Ind.; Hamilton and the Stewarts, evangelists; 13; continuing.
 Litchfield, Ill.; C. W. Ross, pastor. J. Wade Seniff, singer; 50; continuing.
 Dover, Okla., W. L. E. Shane, pastor; Charles E. Earley, evangelist; continuing.
 Wichita, Kans., Central; W. S. Priest, pastor; A. E. Euss, singer; continuing.

CALLS.

Thomas Martin, Charleston, S. C., to South Church, Toledo, O. Accepts.
 O. W. Winter, Creston, to Villisca, Ia. Accepts.
 John A. Jayne to Bryan, O., for four years. Accepts.
 Claris Yeuell, Delphi, to Markle, Ind. Accepts.
 F. W. Emerson, San Francisco, Cal., to Albany, Ore. Accepts and began Jan. 19.
 W. G. Walker to Albany, Ind. Accepts.
 James T. Lawson, Rising Sun, Ind., to Baton Rouge, La. Accepts.
 George T. Mecker, corresponding secretary of northern California., to pastorate Chico, Cal. Accepts.

RESIGNATIONS.

T. Alfred Fleming, Miles avenue, Cleveland.
 C. W. Barnes, First, St. Paul, Minn.
 H. D. McAnaney, president Berkeley Bible Seminary, Berkeley, Cal.

C. C. Wilson lectured on "The Battle for Brotherhood" at Evansville, Ind., Y. M. C. A., recently.

B. L. Smith, pastor at Moberly, Mo., was the speaker at a men's banquet at Huntsville, Mo., recently.

O. R. McQueen began his new pastorate at Austin church, Chicago, last Sunday with large congregations.

First Church, Davenport, Ia., has resolved to spend about \$12,000 in building an addition to its house of worship.

Carbondale, Ill., church auditorium has been redecorated since the opening of Pastor John P. Given's ministry there.

The second year of H. H. Jenner's pastorate at Long Point, Ill., was ushered in Jan. 1 with a surprise "pound party" by his congregation.

T. W. Grafton, pastor, is leading the Third Church, Indianapolis, in plans for the completion of their house of worship. Only the first story has been erected.

Miss Irene Flint, Sunday-school director at First Church, Lincoln, Neb., has relinquished her work on account of illness and will spend the winter in Florida.

The Disciples Sunday-schools of the land gave \$24,630 to home missions from October to January 1. This is an increase of about \$5,000 over the same period last year.

Twin Falls, Idaho, church, under W. E. Harman's ministry, which began Jan. 1, is looking forward to a prosperous period. The population of the city is 7,000, and the city is not yet eight years old.

Dr. E. S. Ames of Hyde Park Church, Chicago, begins his term as university preacher at Harvard University, next Sunday, spending two weeks at this time with an additional two weeks in May.

Central Church, Peoria, Ill., whose building burned recently, will not curtail its missionary offerings during the rebuilding period. The church, led by M. L. Pontius, pastor, is brave and determined.

George H. Combs, backed by the men of the Independence Boulevard Church, Kansas City, held an evangelistic meeting with his efforts directed especially toward the winning of men. The meetings proved fruitful.

Union Ave. Church, St. Louis, B. A. Abbott, minister, raised over \$30,000 for all purposes last year, and received 88 accessions to its membership which now numbers 804 active members and 329 non-residents.

Over \$11,000 raised, of which amount more than \$1,000 was for missions and benevolences, is the financial record of First Church, Little Rock, Ark., for 1912. J. N. Jessup, pastor, received 150 persons into the church.

Central Church, Toledo, Grant Speer, pastor, showed a membership enrollment of 997 160 of whom had been received during 1912. The pastor's salary was increased. Mr. Speer is entering his seventh year with this congregation.

A sane treatment of cards, theater and the dance by Graham Frank, of Liberty, Mo., in a Sunday evening sermon called forth words of appreciation and an additional exhortation in an editorial in the local newspaper.

A. R. Liverett, pastor at Missouri's capital, Jefferson City, was elected to the chairmanship of the House of Representatives and introduced to his new "flock" as "a minister standing six feet and a half in the air and two feet on the ground."

What is called a midwinter Chautauqua is in session this week in Kansas City in the Y. W. C. A. auditorium. Prof. Walter Athern, professor of religious education in Drake University, Des Moines, is leading the sessions by lecturing on the problems of religious education.

Eureka, Ill., Disciples led by D. H. Shields, the local pastor and Charles E. Underwood, president of Eureka College, has pledged \$10,000 toward the erection of an institutional church for Fred E. Hagin opposite the University of Tokio in Japan. The students alone pledged \$3,000.

J. F. Findlay made 900 pastoral calls during 1912 in his parish at Monte Vista, Colo., and received 103 persons into the church, besides holding evangelistic meetings at La Junta with 36 accessions, and at Highlands Church, Denver, with 26 accessions. Mr. Findlay preached 195 sermons from his own pulpit during the year.

R. A. Long, Kansas City millionaire lumberman and philanthropist, in an address at the dedication of the new Christian church at Columbus, Kans., told the congregation that in his younger days he served as janitor three years in that town when the Disciples congregation worshipped in the old court house in the latter 70s.

First Church, Berkeley, Cal., voted at its

annual meeting to raise the salary of Pastor H. J. Loken. The year's report showed a net increase in membership notwithstanding a slight defection at the time the congregation adopted the practice of receiving all Christians into its membership. All obligations were reported provided for.

Central church, Decatur, Ill.; E. W. Allen, pastor, reports receipts of \$8,715 during the year, of which amount \$1,170 was for missions and benevolence. Additional gifts of \$6,000 were made by members of this church to foreign missions. There were 78 accessions to the membership during the year. Mr. Allen has been with the church ten months.

Galesburg, Ill., church, H. A. Denton, pastor, reports a total of \$10,552 raised in the past year, of which amount \$4,574 was for current expenses and \$876 for missions, the remainder applying on a building and parsonage fund. There were 14 accessions during the year, with a net loss in membership of 28. Mr. Denton has only recently begun his ministry there.

The Chicago Disciples' Quarterly Assembly was held last Sunday afternoon at First Methodist Church in the heart of the city. A fine audience heard Mrs. A. R. Atwater, national president of the C. W. B. M., speak an eloquent message on the "Redemption of the City." E. J. Davis, of the Anti-saloon League spoke on the "Problems of the Saloon" and Secretary O. F. Jordan on the "Problem of the Suburb."

"I would not worry anyone into professing Christ," said Dr. C. M. Chilton in explaining to a Hannibal, Mo., congregation why in the evangelistic meetings he is holding there he did not urge the gospel invitation by much repetition. "Becoming a Christian is a serious matter," he continued, "and any man who has any good in him and is considering tonight, will have no real happiness until he takes up the Christian life."

One of the societies in L. J. Marshall's Wabash Ave. Church in Kansas City is planning to publish an interdenominational church directory of Kansas City containing about 400 pages, each page being devoted to a particular church and containing besides a picture of the house a short history of the congregation and street car routings, to enable strangers to reach the location. Copies of the directory will be placed in hotels, depots, drug stores and other public places free of charge.

Dr. Loa E. Scott, of Chagrin Falls, O., is engaged to lecture to the Christian women of Cleveland in an institute study of "Mormonism—the Islam of America," at the Old Stone Church under the auspices of the Women's Home Missions committee of the city. The institute will continue for three weeks. Two hundred tickets were sold before the first lecture was given. Dr. Scott's Bible class at Euclid Ave. Church, Cleveland, has brought her great fame in the church life of the city.

In a campaign for state funds, Evangelist D. E. Olson, and State Superintendent of Missions C. B. Osgood, start Feb. 1 for a tour of the state of Minnesota. The itinerary includes a visit to every church in the state. Mr. Olson for some time has been raising funds for the Scandinavian center at Minneapolis under the direction of the A. C. M. S. In accordance with his generous offer made at the state convention last summer, he is donating a month's time to this campaign. The gratitude of the entire state is due him for his valuable aid.

L. J. Marshall is preaching a series of Sunday morning sermons on "The Church and the Social Order," at Wabash Avenue Church, Kansas City. Seven themes treat of the Church in its relation to Govern-

ment, to Capital, to Labor, to Education, to the Home, to Entertainment, and to Religion. The Kansas City Star recognized the significance of Mr. Marshall's message in an editorial on the series.

Wellington, Kan., church makes a good annual report and reflects its pastor, O. L. Smith, for another year. Of a total of ninety-two additions, forty-eight were by baptism. An evangelistic meeting held in November and early December, by W. F. Shearer, resulted in fifty-seven additions to the membership. Sunday-school attendance has averaged 211. The sum of \$3,500 was raised for all purposes of which nearly one-third was given to missions.

During the first year of Claire L. Waite's pastorate at Central Church, Cincinnati, just closed, the church raised \$6,600.95 of which \$1,329.24 went to missions and benevolence. There was a net gain of 58 in the membership, there having been 84 additions and 30 baptisms at regular services during the year. Conditions have radically changed since forty years ago when this old church erected what was then the finest building among the Disciples. The present membership is facing the downtown problem with courage and attacking it with energy.

Terre Haute, Ind., church led by George Darsie, pastor, is engaged in a systematic campaign to secure a pledge list of \$50 per day to take care of local expenses and to cut down the debt of over \$30,000 standing against the property. So far the amount pledged is \$32.90 per day representing 543 contributors. After a searching canvass of the non-contributing element of the congregation the officers have returned to the contributing members asking for an all around increase. They are receiving a generous response. This church raised a budget of over \$15,000 in 1912.

It is the custom of East End Church, Pittsburgh, to hold its annual meeting after a dinner, the entire congregation being invited. On Jan. 15, 265 people sat down together at this affair. Nearly \$10,000 was raised last year, over \$2,000 for missions. During the pastorate of J. R. Ewers, 209 have been added, 59 last year, 22 by baptism, net gain 47. Present active membership list, 400. The church is in excellent condition. The minister was given a handsome increase in salary. Dr. W. F. Richardson of Kansas City, began a series of decision meetings, Jan. 19.

The annual meeting of First Church, Springfield, Ill., was held Wednesday evening, January 9. The reports showed a total of money raised for the current year of \$10,471.23. Of this amount about \$2,000 was for missions, \$268.41 was for local charity, \$522.50 for educational work, \$522.79 for the Sunday-school, and \$4,682.16 for current expenses, including the minister's salary. The three women's societies reported net receipts of \$1,980.83, and the Brotherhood \$633.75, all of which was applied on new building pledge. There were 64 additions to the membership during the year. The present membership is 942. The average attendance at the Sunday-school for the year was 266, for the last quarter, 313. The new church was dedicated June 30, previous to which time the congregation assembled in the Masonic Temple for two years. The report of the trustees showed a total cost of the new building \$118,500; of the lot \$17,000; total \$135,500. This is covered by \$35,000 from the sale of old property, pledges to date of \$80,125, and a secured indebtedness of \$20,375. The house is one of the best in the entire brotherhood. The minister, Frederick W. Burnham, has just completed his sixth year in this pastorate and is now entering the seventh year, under his second

five-year call. At the last meeting of the Board a church survey was planned which will furnish a detailed exhibit of the church's relation to the various civic institutions and the community life of the city. Among the features already adopted for serving the community is a service of Sunday afternoon organ recitals, one each month, the attendance at which has already taxed the capacity of the house.

Office-bearers Ordained.

The newly-elected elders and deacons of Central Church, Lexington, Ky., were formally ordained to their offices by the church. The pastor, I. J. Spencer, preached on Sunday morning concerning the model church, its officers and organization, setting forth in a practical way the mutual relationship that should exist between the church and its scriptural leaders. In the evening Prof. H. L. Calhoun, dean of the Bible College of Transylvania University, assisted in the exercises, pronouncing the ordination formula in connection with the name of each candidate, and also delivered the ordination charge to the congregation. James M. Rash, a minister and elder, and Prof. A. W. Fortune, also participated in the program. After the ordination formula was spoken in connection with the name of each officer-elect a brief prayer was offered that he might be filled with the Holy Spirit and guided by heavenly wisdom. A number of applicable and luminous passages from the New Testament describing the character and work of church officers were read and special ordination hymns were sung by the choir and congregation. The men thus sacredly chosen and set apart as the leaders of the church will never forget the high interests reposed with them by those who elected them nor their great allegiance to Christ. Nor will the congregation soon forget the obligation it owes to the men chosen as its office-

Ten Big Reasons Why

BETHANY GRADED LESSONS are being adopted
by so many of the best schools among Disciples

1. There is more to them—at least a third more—than is contained in any other series.
2. They are rich, vital and full of suggestion to teacher and pupil.
3. They are free from the sectarian spirit.
4. They are soundly and fervently evangelical.
5. They are truly artistic in all their illustrations.
6. They are printed on better paper with better binding and in better taste than any other series.
7. Every lesson writer is an expert of interdenominational reputation.
8. They are a monument to the modern spirit of unity—a dozen leading denominations have co-operated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor, Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

EVERY QUARTER ADDS TO THE NUMBER OF SCHOOLS INTRODUCING THESE LESSONS.

bearers. The present board of elders of this church consists of ten persons and the board of deacons of twenty-five.

A Substantial Past and a Hopeful Future.

Modest as are the dimensions and appointments of its new house which was opened Jan. 7 and which cost but \$5,000, Peter Ainslie's Temple Seminary in Baltimore has not only a significant future before it but a substantial record of achievements. In the past eight years the Seminary has been giving a free course in Bible study with night classes and covering a course of three years. Rooms in the Christian Temple were used, but for some time there has been a feeling that the Seminary could do better work if it had its own separate quarters. The Seminary has its own charter and its own board of trustees. About half of the student body have come from the Disciples. The other half are from Methodists, Episcopalians, Baptists, Lutherans, Presbyterians, United Presbyterians, United Brethren, English Reformed, German Reformed, Dunkards and Jews. From the student body have gone preachers, missionaries, pastors, nurses and a host of Sunday-school teachers. The course is practically free, students being required to pay only for lights and fuel. The regular Bible instructors are Rev. E. B. Bagby and Dr. Ainslie. Supplemental lectures are given by the leading ministers of the city of the Presbyterian, Baptist, Episcopal, Methodist, Lutheran and Congregational communions. This year a class in English has been started and the instructor is Miss Anna Hahn, a teacher in the city schools. The aim is to equip church workers for larger service and to arouse young men and young women to offer their lives for the ministry and the mission field.

A Pastor's "Platform."

H. A. Denton, recently settled in his pastorate at Galesburg, Ill., publishes in his parish paper what he calls the new pastor's "platform," as follows: "That he will give care and pains to come to the pulpit prepared with a message that is worth while; that he will answer at the earliest convenience all cases of illness, accident, trouble or opportunities that are brought to his attention; that he will put the interests of the church and the cause before any selfish interests in the expectation that the church will do the same; that the humblest member of the church will receive the same consideration as one of the Lord's disciples that would be given the wealthiest; that the friendship of the poorest will be craved and appreciated equally with all; that no man will be forsaken for his weakness, nor despised for his faults; that no man will be feared for his power nor considered for his influence; that impartial and fair treatment will be given every member of the church; that he will be the friend of all and the enemy of none; that he will absolutely refuse to be used for any personal ends; that he will speak candidly and frankly his judgment upon all matters pertaining to the welfare of the church; that, in view of the fact that he will be held responsible for the success of the work during his pastorate, he will expect the liberty of leadership and initiative with the endorsement of the same by the officers and members of the board and church; that he will always ask officers and department heads to do well their work and respect the provinces of others with the motto: 'Every man to his own work;' that he will make your desire to have an adequate church plant and the leading congregation of the community his desire; that he will be a true disciple; that he will conduct himself in matters of co-operation with the

churches of the city as a Christian should; that he will preach the Word; that he will not scold; that he will not sulk; that he will get up early and remain up late to do the Lord's work, and that in humility and a full appreciation of the weaknesses common to humanity he will always be among those who serve."

Meaning of the March Offering

1. It is an expression of the faith of the church in Jesus Christ as the Divine Saviour out of the world.
2. It testifies to the faith of the church in the gospel and its power to save all men.
3. The March Offering is also an expression of the confidence of the church in the missionaries on the field and an appreciation of the faithful service they have rendered. They have endured hardness, they have faced death and they have planted the banner of the Cross on the grave of hoary paganism.
4. The offering is an expression of the desire of the church to have fellowship with all the infant churches in the Far East—Japan, China, Philippines, Tibet, India, as well as in Africa and Cuba. The new-born disciples cry for fellowship and fraternity. They long for the touch of a friendly hand. Our help in March is a recognition of their faith and Christian heroism. It is the strong rejoicing in helping the weak.
5. The offering testifies as to a church's confidence in the final triumph of the truth in all the earth. The whole world is to be Immanuel's land. Our Lord is to reign supreme among all men in every clime. The glorious day is rapidly approaching. More was accomplished in 1912 than in any former year since our Lord ascended on high, and 1913 will witness even greater victories.
6. The offering testifies as to the life and usefulness of the local church. It speaks of the church's purity, and unity and intelligent appreciation of all the highest and best things in Christian living. The church that is interested in a man in Asia or Africa will be interested in the man on the other side of the street.

Order March Offering supplies today and make March 2d the greatest rally our people have ever enjoyed.

F. M. RAINS, Sec.

Benevolent Association News

An enjoyable and significant conference has just been held in St. Louis by the Association with its Field Men. M. Gunn (Ohio), J. P. Davis (Ind.), Fred Kline (Ill.), J. D. Dillard (Mo.), J. W. Strawn (Kans., Nebr., Okla., and Ark.), and Otis Hawkins (Tex., N. M., and La.), were present. It is expected that far-reaching results will grow out of this conference. A delightful feature of the meeting was a New Year's Eve reception at the Christian Orphans' Home, to which our St. Louis pastors and their wives were invited.

The following from one of our good pastors is a sample of the appeals we are constantly receiving: "I am writing you for help for a dear old sister of this congregation. Mrs. ——— has now reached the age of 74 years. She was baptized by Isaac Errett more than half a century ago. She is a charming, hopeful, smiling old soul. She has absolutely nothing—no friends in this world closer than second cousins, except one brother who is helpless." Such appeals, and they are many, tug hard at our heart strings. We can respond to them in a practical way only to the degree that the friends of the Association make possible their gifts. If this dear soul were your very own mother or sister

what would you do? Can you do less for her, now that you have the example and teaching of Jesus, than to help provide a home for her and for such as she?

Remember, that Easter Lord's Day, March 23, is the one day in the year when the



BOOK OF PRAYERS

Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pk. size, 128 pages, Cloth 25c, Morocco 35c, postpaid; stamps taken; Agents Wanted. GEO. W. NOBLE, Lakeside Bldg., Chicago



POCKET S.S. COMMENTARY

FOR 1913. SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practical HELPS and Spiritual Explanations. Small in Size but Large in Suggestion and Fact. Daily Bible Readings for 1913, also Topics of Christian Endeavor Society, Pledge, etc. Red Cloth 25c, Morocco 35c, Interleaved for Notes 60c, postpaid. Stamps Taken. Agents Wanted. Address GEO. W. NOBLE, Lakeside Bldg., Chicago

Have you read the startling truths in the Book
FROM THE BALL ROOM TO HELL
A Dancing Master's experience. 25c postpaid. Agents Wanted. GEO. W. NOBLE, Lakeside Bldg., Chicago.



BIBLE READERS AND CHRISTIAN WORKERS SELF-HELP HAND BOOK

contains just the Help over hard places you have been looking for. Short and plain articles by nearly 100 experienced writers, edited by REV. J. M. COON. How to lead, teach, testify, pray and grow. Young Christians' helper, experienced workers' guide, aid, etc. Pocket size, 128 pages. Red Cloth 25c, Morocco 35c, postpaid. Agents wanted. GEO. W. NOBLE, Lakeside Bldg., Chicago

DIETZ INDIVIDUAL COMMUNION SERVICE

"Noiseless"

CUSHIONED TRAYS

4 Different Features
WHY?

- 1st—"Noiseless"—As all cup holes are cushioned.
- 2nd—"Dust-proof"—The Trays interlock.
- 3rd—"A short glass—no need of tipping back the head.
- 4th—"Automatic Filler"—Fills rapidly and evenly.

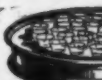
Does not mar the sacredness of the service. Write for booklet. Outfit sent on trial.

DIETZ COMMUNION SERVICE CO.

20 E. Randolph St., Dept. T., Chicago.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 27
ESTABLISHED 1888
THE C. S. BELL CO. HILLSBORO, OHIO



THOMAS INDIVIDUAL COMMUNION SERVICE

OUR SPECIAL SELF-COLLAPSE CUSHIONED Tray is NOISELESS and DUST PROOF. Best for pew or altar communion. Uses short, shallow cup, glass or aluminum (indestructible) no tipping of head. Saves ONE-FOURTH cost other services. Over 14000 churches use. Send for catalog and "Special Introductory Offer." Thomas Communion Service Co., Box 120 Lima, Ohio

'Let Everybody Sing'

is the title of
Song No. 2 in

Songs of Praise

THIS is but one of the many rousing songs in this new collection of extraordinary Sunday School songs. Get SONGS OF PRAISE and your Sunday School singing will wake up. There is life and inspiration in its music; some of the most beautiful and stirring songs you ever heard! Then, too, we publish a complete Orchestration to the book, written by an artist in that line—a practical orchestration that will attract and enthrall good players.

Price, 25 cents; sample copy on approval. Specimen pages free. For further particulars, address
Fillmore Music House { Cincinnati, Ohio.
Bible House, N. Y.



Association asks for a general offering from the Bible-schools.

Send all orders for Easter supplies and all contributions of money to The National Benevolent Association, 2955 N. Euclid Ave., St. Louis.

JAMES H. MOHRTER,
CASPAR C. GARRIGUES,

Illinois Secretary's Letter

S. R. Lewis of Auburn, has located at Pearl.
U. S. Johnson has returned to Illinois and located at Carmi.

A. F. Larson of Eureka, reports the work at Oreana doing well. The church is manifesting a fine missionary spirit.

Please give us on a postal card, the name and address of your new church clerk, and new preacher, if you have one.

The office secretary will continue to preach at Hudson the coming year—his fourth year there.

R. Everett Stevens of Farmer City has located at Emden and preaches half time each for Emden and Bethel.

I. G. Williams of Mt. Carmel, held a short meeting and completed the organization of the new church at Mt. Erie in Wayne county.

Thos. F. Shaw of Jacksonville, has employed half time with the South Fork church near Rochester, and he continues half time with Beren.

The History of the Disciples in Illinois, being written by N. S. Haynes of Decatur, is arousing much interest. Have you given him those facts he asked for? Let us render every possible service promptly.

Push State Missions to the front this year. It has always been lagging back in the rear of the procession. Every body push. How?

Send a good offering—your full apportionment if possible. It is needed now.

W. C. Mitchell of Mill Shoals, preaches for the Ashland, Mt. Pleasant and White Oak churches, and all have taken the offering for State Missions. Almost any church will have fellowship with our work if the preacher will present the facts and ask for the offering in the right spirit.

Miss Siddle E. Olive has closed her pastorate at Findlay and will take work in South Dakota in a short time. There were twenty-four added to the Findlay Church during the year at regular services, about \$1,000 of the church debt is paid off and the work is left in splendid condition.

J. I. O'Neal of Oblong, held a week's meeting at the New Harmony church with seven added, six baptisms, and will preach for them on Sunday afternoons as often as possible this year. A. W. Crabb and wife will assist him in a meeting at Oblong, beginning Feb. 2. Bro. O'Neal continues with Oblong and Hardinsville half time each this year.

W. D. DEWESE, Office, Sec'y-Treas.

J. FRED JONES, Field Secretary.
Bloomington, Ill.

Foreign Mission News

Word has been received that Mrs. David Riach in India, has a light case of small pox.

Last week a friend in Kentucky sent \$100 cash as a direct gift for the work of the Foreign Society. We are in a position to accept many such gifts.

A friend in California sends us \$500 on the annuity plan. She will receive \$15 every six months as long as she lives and at her death the \$500 belongs to the foreign society without further obligation. We will be pleased to receive many other such gifts.

A large number of preachers and church leaders are taking up the David Livingstone Centenary Campaign of missionary education. This is the greatest uniform program of missionary education ever presented to the churches. It is for church, home, Sunday-school and Endeavor Societies.

There are forty Chinese students in the University of Michigan. More than half of these are earnest Christian men. Among them are two from our Nankin Mission and school. These forty young men are typical of over 500 Chinese students in American universities. They are the cream of China. They will go back to hold important official positions and help to mould a new China.

Prof. G. W. Brown, Jubbulpore, India, writes, "I have nearly all the foundation in for the new press building. The old line of buildings where we are to put up the new dormitories, is now being torn down and I shall soon begin on the foundations for them. Expect to have both of them (press building and dormitories) up before the hot season comes." Brother Brown and the mission have purchased a new bungalow at Jubbulpore. This was much needed.

"Among Central African Tribes," Secretary Stephen J. Corey's journal of his Congo visit, is selling very rapidly. The second edition is already being printed. The first five thousand are nearly gone. Many preachers and friends are selling quantities of the book in their congregations. The people at Cynthiana, Ky., Joseph Armistead, pastor, have bought eighty copies. David H. Shields of Eureka, Ill., writes "I finished the little book 'Among Central African Tribes' last night and it stirred me so that I did not sleep much. It is a most vivid account of the most wonderful work of God that I have seen."

F. M. RAINS, Sec.

The Divinity of Christ

BY
EDWARD
SCRIBNER
AMES

Is a popular statement of both the theological and practical truths centering in our evangelical faith in Christ.

It is scholarly, but not technical.

It lifts the problem of the nature and character of Christ out of the setting of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day.

Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Appreciations

Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a 'liberal' in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

A Most Wholesome Book for Those Troubled Over Christian Doctrines.

Published at
75 cents by

THE BETHANY PRESS
The New Christian Century Co.

700 E. 40th St.
Chicago

